Paradoxes

By

John Hall.

Obscuris vera involuens

LONDON,
Printed for JOHN WALKER, at the *Star* in *Popes-head Alley*,
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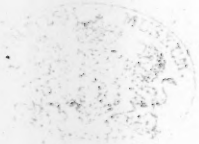

Paradoxes.

PART. I.

That an absolute Tyranny is the best Government.

Since that *power* is the very life and *essence* of every Government, and those Governments are the most perfect, that have the most power, and that *that* power is most *intense*, which resides in *one*, and more *weak* and

faint which is disperſed among a *many*, ſince that all people hate to be Governed by their equalls, and therefore choſe to put themſelves under an Umpire, it muſt needs follow, that, *Lordly* or *abſolute* Monarchy is the *beſt* and moſt *natural* Government. For if all Governments, if they doe not at firſt begin with Monarchy, yet in proceſſe of time they grow up from *republicks* into *Monarchies* as into more perfect eſtates, and all *Monarchies* turn into *Tyrannies*, after ave-

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ry little time, why may we not inferre that all other Governments are imperfect ſpecies till they be*conſummated* and made *Tyrannicall.*

If we conceive that moſt correſpondent to the law of nature, which moſt Nations do agree in (though in other things they diſſcent) and that we ſee upon all the *Globe* very *few* and *little* Republicks, but *many* and *vaſt* Kingdomes, we may deduce from thence, that moſt people, do deſire to be under the ſway of *one*,

who if he be not indued with a *ſupreame* and *unlimited* Power, is rather their *ſervant* then their *Prince*, and it is but rediculous to thinke that ſo *great* a part of mankind, would be content to obey their *ſlaves*.

Nor doth it proceed from *cowardize*: for we ſee the old and modern *Perſians*, the ſtouteſt *Septentrionall Nations*, the *Turks*, *Scithians*, and *Muſcovites* at this day, pride themſelves ſo much in that Government, that they adore their Emperors as gods;

Nor

Nor doth it proceed from *Stupidity*, for the *wiſeſt* and *politeſt* Nations have imbraced it, and though ſome politicians have termed it but the *privalian* or *diſeaſe* of Government, by many more, have accounted the onely beſt way of rule, and that from the courſe and order of nature, which in every kind formes a *Supremacy*, as the *Eagle* among *Birds*, the *Lyon* among *Beaſts*, the *Vine* among the *tables*, and the *Rubye* among *ſtones*. Nay, and Divines of

all ſorts except ſome *Jeſuites* and *Independants*) unanimouſly conclude, that all Government muſt bee obeyed without reſiſtance; Now they *aſſume*, that Royalty is the only government that God hath ordained, and is pleaſed with (Kings being *eſtypes* of him and bearing his name) and therefore they ought to be obeyed *without reſiſtance*, and none ought to *lift their hands* againſt them. Now if none ought to bee the leaſt diſobedient, and that

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Rebellion is as the ſin of witchcraft, they inveſt an abſolute power in them who they ſay are not to be controled, for if they might be controled, it ſhould be for the impoſition of ſome unjuſt cõmands, which if Subjects might actually diſobey & cal to account, all the world would bee filled with *confuſion* and *Rebellion*. But ſay they, *Kings* are *onely anſwerable to God* whoſe *Vicegerents* they are, and not ſubordinate to any humaine power, and above all law, which

evinc'd, whatsoever they doe is lawfull and not examinable.

Besides, what more contrary to the *ease* and *order* of the people, the *multiplicity* of Lawes, *litigious* interpretations of them, and *obstreperous* Lawyers? but all this is cut off, and saved, when the *fountaine of Law* is in one breast, and the people may presently know the resolution and interpretation from one that *cannot doe wrong*. For all Law being in the King, and hee by *maxime* not capable of

of doing any wrong, whatever he doth muſt be juſt and right; and what greater happineſſe to a people, then granting them *ſpeedy* juſtice.

The *proportion* of every mans ſpirit may bee meaſured by his *wiſhes*: Now the *greateſt* ſoules aime at nothing ſo much as at *rule*, and at no rule in compariſon of that over men. Now if *Vertue* and *excellent endowments*, cannot be *truly* rewarded with any thing that is *evil*; and Nature never teaches any man *uſeleſſe* incli-

clinations; it must follow that superiority seems to bee set as a *whetston* and *reward* of Vertue. And what soul would not disdaine to governe, where hee is *pounded* up with servile restrictions, and limited by those who were borne to obey him. *Cæsar* chose rather to be the *first* of a *Village*, then the *second* in *Rome*; and would not hee, thinke we, choose rather to have been Duke of one street of *Florence*, then a ridiculous Pageant to all the Dominion of *Venice*? Now

Now for the *happineſſe* of a State, what better way to it then *peace*, and what better way of preſervation of peace, then by having continually ready armed force, which may quel every inſurrection, and *ſtifle* it in the birth, and yet ſerve for outward *magnificence* and *attendance* upon the Prince? what better *plentation* of wealth, then to have a Court *entertained* with all delights, and *glittering* in all the ſpoyles both of the *Sea* and *Mines*, and as

as it were *triumphing* in all the *productions* and *curiosities* of Art? and yet this without Princes Courts is vainely expected.

Rome had never known *Nero's golden house*, had it not beene for *Nero*; nor the great *Arch*, had *Trajan* never lived; nor had *Spaine* ever dreamt of an *Epicuriall*, if he had wanted *Philip*. And yet things are among their chiefest and lasting glories. Besides what better way to keepe a Kingdome *quiet* then by employing the poorer

poorer ſort of people, upon ſuch workes as the Prince ſhall either fancy or delight in? Thus we ſee the *Pyramids* at this day remaining, the fame of the place whereon they ſtand. And we read of the *Horti penſiles* of *Babilon*, &c. none of which had ever beene done or knowne, had not the care and noble wiſdome of the King employed the people that way, who elſe might have *ſunke* into Luxury, or *ſnorted* themſelves into implacable enmities.

Be-

Beſides, all the wiſdome of the Politicians could never ſhape out but three kindes of Government, *Democracie*, which is nothing but *dregs* and *confuſion*, and an *audacious* licence to do every thing; & indeed an *interſtice* of government, rather then government. *Ariſtocracy*, when onely the nobles have the reign in their hands, and are ſo apt to *burſt* into factions, that it could not *thrive* nor *proſper* any where. *Ariſtotle* indeed in his *Politicks* mentions ſome few *obſcure* ones, and we know

know but one extant at this day. And *Monarchy* which is the only perfect *ſyſtem* of government, which indeed includes *optimacy* within it ſelf; for a Prince muſt have Counſellours, who if they were Guardians to him, and might *impoſe* their advice, what a *repugnant*, *inconſiſtent*, *contrary* thing were a Monarch to himſelfe. But if the laſt judgement of every thing be to be left to him, and no man can ſo abſolutely rule his *underſtanding*, but that it muſt bee ſome-

somewhat sway'd and byas'd to his will, it will follow, that it is necessary to the very *essence* of a Prince, to have his own wil *free* & *uncontrolable*, and then what a poore thing is a Prince, if he be not obeyed.

Besides, since all particulars do *ascend* and *dissolve* into universals, there must among so many private fathers, be one publicke Father, to be the great *Archetype* of all the rest. And if private fathers have such intire authority over

ver their ſonnes; (Nay which the Romans and ſome wiſe Nations had power of life and death over their children) it is but equitable, that publicke Fathers ſhould have *Analogicall* authority over thoſe who ſtand bound to them in that relation.

You will ſay, they may be *vicious* perſons. But their vices are only as *private* men, and cannot render them in their publick capacity either leſſe *juſt* or leſſe *skilfull*. Beſides they ſtand open to the *eyes* and *envy* of all

all men, and so every little slip of theirs may be observ'd and blaz'd which if they had been private persons, had been as obscure as *Midnight*. Or put the case their vices be high and big, they seldome want superiour vertues to *cloud* and *shadow* them. For every thing being in *great* and *high* soules, *excessive*, it is impossible for them to keep a *mediocrity* in their vices, which are commonly *illustriously great*, and rather matter of *observation*, then *hate* or *scorne*:

ſcorne: for the *Grandeza* and *Gayety* of them, exempts them from thoſe poore ridiculous conſequences which fall on the ſlips of more meane and ſordid natures.

And you will ſay, they may be *ravenous*: great *fires* muſt have great ſtore of *fewell*; great *magnificences* that cannot ſtoop to *thrift*, muſt *ſtray* to *gaine*, and who ſhould better ſupply the *head* with *ſpirits*, then the *lower* parts of the ſame body? Beſides the publicke loſſe is nothing all this while,

while, for it is in the *same* Country, onely gathered into *one* hand and *gloriously* spent; whereas otherwise it might have been insensibly *misled* away in a *many*, & Princes what they *draw up* from their Subjects in *Vapours*, they *returne* down to them in *showers* and *inrich* and *fatten* the places where ever they reside.

And in case they sometimes fall *heavy* on private persons, 'tis but *exercising* that *severity* which the law provides against *vice*, and then 'tis

tis worke of excellent *juſtice*, Or if happily the parties be *innocent* and *blameleſſe*, we ſhould account him but a *bad* Citizen that would not redeem a *publick Burden*, with his own privat ſufferings, & cheerfully reſign up his eſtate when the Commonwealth, ſhould either *gaine* or *ſave* ſo much by it:

But then you may object, they are *Uſurpers*, no man envies *reward* to *danger*, and what greater danger, then for a *man* with all his *relations* and *intereſts*, to en-

encounter a preſent power, which if they overthrow, 'tis fit they ſhould injoy the *fruits* of it. And then comming by this meanes, ingages them to a great *warineſſe*, and to many *flatteries* and *obligations* of the people, which otherwiſe they would have *neglected*. And they muſt alſo walke *providently*, leaſt they leave *holes* for others to *creep* in at upon them, as they did upon their Predeceſſors, Withall it hath beene knowne that a many Princes have

have *ſweetned* and *diſguiſed* the memory of their *acceſſe* to Government, by making many excellent *lawes* and *proviſions* in their ſeverall Dominions, which *hereditary* and *ſucceſſive* Princes (confident of their *titles* and ſtrengthened by the *ſtock* of their *Anceſtors* reputation) either *omit*, to doe the *contrary*.

You will ſay further, that the rayes of *theſe* ſunnes will but *quicken* bad humours, and beget abundance of *Inſecta's* and *Monſters*, and among all Monſters

none so *eminently* evill as *Flatterers* and *favorites*. But I pray you will you not give people that do *great* things leave to injoy the *poorest* reward, the *relation* and *report* of them? Or in case they did *nothing* memorable, would you not allow them that *groane* under the burden of publicke affaires, so *small* a diversion and entertainment as flattery? which indeed soberly considered, is so necessary to *allay* the miseries of life, that the most *unfortunate* men, whey then

they want others to do it to them, do it for themſelves, and *pleaſantly chaſe* away all *ugly* thoughts and *Idea's* by their happie feeding themſelves with a few *lovely* dreames.

For *Favorites*, will you deny them the priviledge of private perſons, to make choice of their own *Privadoes*? or if you ſuffer them to make choice, will you *ſtrangle* their friendſhips, denying a *mutuall* interchange, and correſpondence of Courteſies? Or will you bee

ſo *injurious* to good parts, as where you ſee them any where *brightly* breake forth deny to entertaine them? And what more powerfull *provocation* of vertue then the *aim* and *deſign* of the particular *affections* and *endearments* of a Prince, which ſeldome *pith* in any body wherein they doe not finde ſomewhat like themſelves, that is, *divine*.

In a word, ſince the very *Heathens* could ſee that royalty *ſtreamed* forth *immediately* from

Jove

Jove himſelfe, and that *royalty* is but a *dull languid* thing if it be *clogged* with the leaſt *reſtriction*: That *Monarchy* which enjoies the moſt perfect *Liberty* is, the moſt *majeſticke* and *excellent*, and is *cloathed* with the greateſt abundance of *Names* and *Attributes*. And ſince *Duality* is the very *Damne* of *Diviſion*, and the utter deſtroyer of all *Prerogative*, it is but juſt that al Soveraignty reſide in *one*. And even thoſe Philoſophers, which ſtand moſt ſtoutly

for the *infinity of worlds* doe also *consent* and *acknowledge* that there is but *one* God.

PAR. II.

That Content is but lazy Patience, if not misery.

THere is no one question which hath so violently tortured the Moralists, or variously divided them then that of a cheifest good, which yet, they could never yet

yet ſo determine, but that it lyes open to further objections, & begets new doubts: they might (methinks) with more eaſe have conſidered the variety of mens complections, and neglecting the ſearch of an univerſall happineſſe, have affirmed that the *Summum bonum*, was only that which the particular fancy and humor of every man would bee pleaſed to make it, for ſo long as their temperature clime education, cuſtome and intereſts are ſo different, 'tis im-

possible to bring them to a conformity.

Yet notwithstanding what they had resolved on this, had been but the production of a new falsity, if there had been a wanting of stupidity and drowzinesse in men, and that *Fictum impossibile* of content had never been imagined.

For if wee consider the severall ends that men propose to themselves: and finde most of them either irrationall and imperfect, or else unsuitable to the persons

ſons, we ſhall finde a great deale of reaſon to pittie mankind that diſtracts it ſelfe with ſo many monſtrous and untoward thoughts, and many times bends al his endeavors to obtain that which he ſhould be affraid to injoy, and many times with a great deal of ſweat and induſtrious madneſſe, deviſes and labours his owne ruine, ſo that there cannot be a greater plague to him, nor can fate more compleatly puniſh him then by reſigning him over to

the injoyment of his own wiſhes.

And put the caſe hee ſhould injoy them, ſince he is ſo ſtupid that hee cannot wiſh any thing truly good, he did but pleaſe himſelfe under his burden, and deceive his underſtanding with glittering miſery, and then what better were he then ſome jovial madde man, who imagines himſelfe to be ſome great Prince amidſt his fetters and ſtraw, but in caſe hee miſſe and ſhould ſit downe without mur-

mur-

muring, is not that man miſerable, who is fruſtrated of his beſt and deareſt aimes, and is forc'd cowardly to undergoe the contrary wants; what other is this, but as if he could not dance a galliard, ſhould ſwallow downe opium, and thinke to allay his loſſe, but ſelfe ſtupification.

And put the caſe that ſome few men arrive at any of theſe dul complacences, which moſt do ſo ſtudiouſly court, what one condition wants its ſting and venome: wealth

wealth canot make a man invulnerable, jealouſie doth ever; honour cannot make a man ſecure, yet it raiſes up a multitude of enemies: fame can neither render a man more ſtrong or wiſe, yet it is eaſily blaſted, and when once it declines brings double ignomy; health may render a man active, and ſave a groane or two, yet at ſuch a ſtate it may arrive that it may prove a ſickneſſe; or ſuppoſe it never ſo contant, one poore ſteelet to can in an inſtant deſtroy

ſtroy it: now what one man can be eaſily ſatisfied with either of theſe when 'tis infected with ſuch bitter ingredients, whom eaſily ſpoil all the reſt of delight, which is onely imaginable whilſt they are reall, but we love to toyl for uncertainties, and in this are worſe then children, who ſport in raiſing of bubbles and ſuch toyes, but we are earneſt in things more rediculous.

But wee'l, ſuppoſe that any of theſe fooleries could bee enjoy'd with-

without their inherent evills, yet ſurely a conſideration of the uncertainty of all ſublunary things, might now and then ſuggeſt a poſſibility of ſurviving them; and then what more hideous miſery then to have beene fortunate; and ſince death muſt either ſurprize all men, or overcome all men; and his ſtroake is as uncertaine as unevitable; what man can fully pleaſe himſelfe with that which hee is not certaine to enjoy a minute?

But

But ſuppoſe a man were intirely poſſeſt of a happineſſe, ſuch a one as were perfect in it ſelf, and he might perpetually injoy without the leaſt feare of loſſe. If it were but ſingle, and ſuch a one as runnes in one continued current, time would make it burdenſome, & repitition loathſome; for that eternity is but durance, that is not diverted by change; and thoſe pleaſures but tortures, that are not varied by ſweet jealouſies, or ſhadowed by eclipſes.

Who

Who would not rather chooſe the racke at length, then perpetuall repoſe upon a bed of roſes? What taſte would not be ſoone weary of the ſweeteſt delicaties? Among all the terrours of men, death is the ſharpeſt; of all their deſires, life the ſtrongeſt: Yet we ſee *Tython* after he had obtained a petty immortality, grew weary of himſelfe, and after a great many wiſhes, was very glad to ſhrinke into a Graſhopper: nay, and for this very cauſe, doth an old Criticke quarrell

quarrell with *Homer*, for making his gods eternall, when they are subject to the passions of men, and but masters of determinate pleasures.

But suppose this happinesse were chequered with variety, and that there would be ever new entertainment, and new diversions, this were not content, but rather a transportation: And how can we say the soul is satisfied, when she is ever labouring of new desires, and ever stroak'd with fresh entertainments,

ments, which if ever they come to repetition, grow much more wearisome, and much more gall and spurne her. Thus have we seen many persons great and glorious in their several ages, tyr'd with the formality of their greatnesse, and willing to fall backe even to solitude and ease. Thus did *Lucullus* surfeit on Asiaticke victories, and providently retire to a strange and unheard of luxury: And yet *Diocleſian* afterwards taking the same course, was

was presently wearied of that silence and secrecie, which he imagined would have been pleasing to him, and endeavoured to returne again to businesse. Whence we may deduce, that as the most capacious souls are the most eager in their delights, so are they the least satisfied with them, and have the most violent appetitions of change; and what is this but to hate content, which is nothing but a tame slavery under the tyranny of one condition?

Nay,

Nay, were it possible, that variety could bee endlesse and infinite, yet this variety would bee so troublesome that a man would naturally grudge, and cry on an inordinate fluxe and change, and blesse those lives as happiest, that regularly over-acted the same things, and spent every minute according to rule and prescript. And certainly hee that killed himselfe, out of a wearinesse of over acting the same things, would also have dyed on the contrary termes

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if his life had been wafted, in a perpetuall variety.

And if wee looke somewhat more nicely into the thing it selfe, we shall finde that the sluggish Name of content never came from any otherf orge then the dull multitude (who though they be masters of words, are commonly enemies of reason, and therefore ought to bee accounted one of those *Groteſco* Maximes, and *willy-with-wiſhes*, that doe so disfigure and misguide the life of man. For

For alacke, what is it? hath it not a ſound of reſtraint and ſuffe-rance? and doth it not rather imply a lethargy, then any actuall paſtime? Joy it doth not amount unto, but rather a heavy privation of joy. It ſignifies reſt, and imperfect acquieſcence; but joy is quickned by perpetuall motion, and tickl'd with change of paſtimes, and may bee content though not happy; but joyfulneſſe immediately includes happineſſe: Now what a contemptible

tible condition is that, wherein a man muſt be patient without either? and how can that man not be weary of himſelf that wants that ſweet charme, that bewitches mans life into all that is lovely, Joy? And if he wants joy, he wants happineſſe; and if his unhappineſſe be accompanied with ignorance, is he not I pray, wrapt up in a double misfortune? Since the plague of ignorance is the greateſt that can fall upon men, the badge of our forefathers ſinne and

our

our ſlavery; and that very weight which ſinks us downe from our erect conſtitution, into the cernuous lowneſſe of beaſts.

Beſides, content is a meere mortification and eradication of the paſſions, thoſe excellent wings and engines of the ſoule; but joy doth both enliven and heighten them, ſhe both ſtirs them up and tutors them, whereas the other mangles and fetters them. And whereas joy is like an itch, which ſpreads further by

by that delightful madneſſe of rubbing and chafing: content meerly mortifies the minde, and ſo brings in a gangreen, and a gangreen is followed with no milder attendants, then cutting and burning.

But ſuppoſe you miſcall happineſſe content, yet were there not ſuch a thing in nature. For as *Boetius* hath demonſtrated, there is but one great happines, and that made up of a compleat variety of thoſe things whoſe ſhadowes wee ſo much adore; and that

no man can be happy till he be made in ſome meaſure a Deity. And how farre wee poore piſmires that crawle upon this hill, are from it, let any body judge. Some Emperours indeed, drunke with their proſperity, have and ſtill aſſume this Title, yet they dye like men. Nay and in the very height of this vanity are aſhamed of their paraſites, and confute all theſe portentuous attributes, by the ſtings and whiſpers of their owne thoughts.

Nor

Nor indeed if we ſhould feigne a reality in ſuch a conceit, is the ſoule capable of receiving it. For as ſhe hath a kinde of a circumſcribed ubiquity within herſelfe, ſo hath ſhe a limited, as I may ſay, immenſity: And therefore is reſtleſſe and extravagant in her appetitions and deſires, and like the heaven from whence ſhee firſt came, is carried on in a perpetuall motion, which *Content* indeavouring to ſtop, doth but in a manner ſtifle, and by conſequence

annihilate her. Beſides, ſhee being a thing of ſuch a ſtrange capacity and wide comprehenſion, it is impoſſible that any determinate narrow thing, much leſſe, ſome fragment or fraction of it, ſhould be ſuppos'd of a proportion to fill her.

Since it is thus, it eaſily followes what an unworthy thing it is in man to ſet up his reſt upon any of theſe toyes, and to dote upon one particular ſhadow in a broken mirrour, where hee cannot ſee that face which would have

have irradiated one entire image in the whole; for ſince all pleaſures here are but petty fruſtillations, and parcells of the whole, and therefore have loſt of its nature, like Chriſtall beaten to peeces, being Opake, which otherwiſe would have beene Diaphanous; tis but a folly to looke after them, ſince we can never finde them all, or if we would, cannot unite them: I muſt conclude, that man muſt like a Cilinder bee perpetually rowled on his owne

Axis, and as much as lyes in him avoid, to be mishapen, and squared, by the violence of any heavy flegmaticke morality.

PAR. III.

That Women ought to goe naked.

THough wee may justly incur the displeasure of the Women in asserting this *Thesis*, by divesting of them of all that the Taylor contributes, which is as much

much as to deprive them of the beſt part of themſelves; yet I am ſure I ſhall have the pardon, if not the favour of moſt of mankinde, or at leaſt the moſt noble and flouriſhing part of it, youth, which are the onely judges in this caſe. As for thoſe things which they call old men, I except againſt them, as a generation of decrepit and wither'd underſtandings, a people whoſe mindes, could they bee looked into, would prove infinitly more

monſtrous then their bodies, and ſuch as like old Monkies, having either gnaw'd away, or loſt their tayles, read lectures to young ones to cut theirs too.

But I poſitively affirme, that what was done in the primitive times, when our reaſon was not deprav'd with long traditionall cuſtomes, nor tinctured by any prevaleſcent humour, is moſt conſonant to the law of Nature, and conſequently ought moſt to bee followed. But *Adam* and

Eve

Eve wee know was ſo farre from being cloathed, that it was the great marke of their liberty and uprightneſſe, and the firſt brand that ſtigmatized them after their fall. Nor indeed did the ages that preſently ſucceeded that, either grow up into garbe or faſhion, but continued with a very little variation, and poſſibly what their progenitors did only with Figge-leaves, they ſupplied with Kid-skin aprons.

Yea, and thoſe Na-

tions who have not alienated their naked ſimplicity, either by commerce, or buſie inventions, doe as yet retaine this open integritie, and declines not into theſe unworthy ſophiſtications of Garments; as was obſerved in many of the *Indians* at the firſt diſcovery, who living meerly among themſelves, and by their own peculiar cuſtomes, it is to be ſuppoſed retained moſt among them, of that which nature deſired, to bekept pure and unvaried. Not

Not to say, that all men naturally desire to goe uncovered, yet certainly it is a shrewd suspition of it, that when the sun returnes to this side our Horizon, they know no better way to congratulate the presence of that fruitfull light, then by putting on thin or open cloathes, and frequent bathings, which is no other: but, since that Tyrant custome prohibits them absolute nakednesse, they would approach it as neare as they can, and surely it

it must either bee happinesse or excellent dutie, that they strive to performe it upon that occasion.

But in women, these desires are farre more intense, for they wee see, doe at all times uncover the part of their cheifest Beautie, as their face, neck, breasts and hands, so that they doe indeavour in part to breake that restraint which hides the rest of their glory, and to set forth their delicat Tresses plaited and weaved with such varietie, their

their Ivorie necks, their harmonious faces, their milkie ſpherical breaſts, and their melting hands. And though poſſibly jealouſie may cauſe all theſe to be hid, yet 'tis but violation: and the weather, yet that is but providence, or poſſibly company, yet that is but compliance, for what woman is there, the beaſt exempted from deformitie, that could not wiſh that all her garments were of Lawn and tranſparent, rather then rich and gorgeous. For if, as *Plato* ſaies,

ſaies, ſoules unwillingly depart out of faire Bodies, that muſt needs be a curious manſion, which ſo fine a ſubſtance as the ſoule is in love with, and then I pray you can you blame the owner to delight in it, and what a torment is delight if it be ſhut up in one breaſt, and not defuſed into a lively communication, for all kind of bleſſings multiply by their deviſion, and what greater bleſſing, then a rare ſimmetry and contexion of feature, which can charme

charme knowledge into admiration, and majeſty into love.

We give to all the Vertues the habits and viſages of women, and of all the vertues Truth is the beſt (for Truth is the mother of Juſtice, and Juſtice they ſay, comprehends them all) yet ſhee is naked, though ſhee love the publicke and hate corners, and is it not very fit that all the ſex ſhould imitate ſuch an excellent patterne and miſtreſſe?

It may be objected, that

that this would produce infinite provocations and incitements to luſt: but I ſay not; for I dare ſay, that what by painting, what by the looſeneſſe and change of garments, what by theſe gaudy inventions of dreſſings, that flexure and fracture of gate, the deformity is hidden, unleſſe to a very nice eye, there is much more fuell added, then if all went with no more mantles then Nature thruſt them into the world with; Haire hanging looſely downe,

or

or elſe careleſly gathered up in a fillet, and perhaps ſome little kind of cover, that might reſtraine the Virgin all flower, from being too much gaz'd at, and blowne upon. Nay, this experience will tell us, for *Lerius* avows, that in his voyage to *Brazill*, affirmes he had fewer inſurrections among that naked ſimple people, then he had had among the curioſities and adulterated beauties of his owne Country. For indeed if wee conſider it aright, there is

is nothing that doth ſo much puffe up luſt, as the circumſtances of rich apparrell, curious dreſſings, and ſtrong perfumes, which ſcrue up the apprehenſion, and fix the imagination upon ſomewhat that is great. So that by this means, we know a number of great perſons zealouſly courted to have their appetites ſatisfied; whereas if they were either left naked, or reduced to a vulgar garbe, they might lye fallow, or be endited for Witches.

But

But indeed nakedneſſe reſtores women to themſelves; for what an irregular height doth *Venetian Chippins* mount them to? What Towers doe the Turkiſh Tires weare upon their womens heads? How are the *Grecians* buried in cloaths? How doe the dreſſings of all Nations diſguiſe them? that they muſt put off their Maſquine habits, or bee taken to peeces like watches ere they can bee enjoy'd; and to what other end, I pray, were they made? The cuſtomes

customes of Countries are different, and that garbe is majesticke at one place, which is rediculous or sordid in another. All people have not the same conceptions of beauty; which is as hatefull to an Ethiopian as blacke to us: But once uncloathe women, and they are all the same; but the conceptions about the harmony and measures of a body differ not. And what greater right can wee doe to women, then to bring them to bee judged by one rule? And

And ſince every woman judges herſelfe the faireſt, ſhe that would be backward to this arbitriment, would be diffident of herſelfe, and conſequently a Rennagade from her ſexe. The three goddeſſes in *Ida* deſign'd to bee ſtripp'd to the view, & the ſingle examination of a ſhepherd; and *Comines* will tell you, that ſhee was a Princeſſe that appearing in a Lawne ſmocke to bee viewed by Ambaſſadours, as towards a marriage, ſaid ſhee would put off that too,

if

if there were any neceſſity : For as there is an inextinguiſhable jealouſie and emulation among women, ſo there is an unmeaſurable pride; and pride ariſing out of confidence will never decline judgement : And what better way of judgement, then thoſe rules, which the voyces of all men conclude upon? for a woman may paint a green or yellow cheeke as eaſily as a red; but the ſweet compoſure and meaſure of her body, her thighs, breaſt or viſage,

viſage, limbs, ſhe cannot alter. And how imperfectly are they to be ſeen through cloathes, which may hide and falſifie many things, which may truly be diſcerned in a veracious nakedneſſe.

There have two great blemiſhes ever laine upon this ſex; the uncertainty and change of their judgements, and their inconſtancy in their cloathes and carriage. And how can either bee better removed, then if they were once reduced into ſuch a poſture as they ſhould all neceſ-

ſarily

ſarily agree in, and they had not liberty to change? And I pray what other way is there, unleſſe you make them all naked.

But then they may complaine, that take away their Arts and their Ornaments, they ſhall want of their complacency, and provocations to their huſbands. But notwithſtanding, they have liberty enough left them, they may *Dye*, or pounce, or figure their fleſh, they may have abundance of cheap artificiall

tificiall ornament from ſhels, feathers, and ſtones; and ſince the deeds of our Anceſtors are left us for example, the old *Danes* and *Britains* may be imitated in this, for dying and carrying: And ſince it is fit to borrow the cuſtomes of other people, if they bee uſefull, and fit to bee aſſum'd, there may bee ſeen choice of dreſſings enough in the one, and the other *Indies*.

In a word, ſince the Sunne, the Moone, and all the glorious battalia

of heaven, appeare as Nature made them, ſince the ſtrongeſt and moſt handſome Animalls are ſatisfied in their owne naturall Veſtures, and the moſt ugly and deformed repine not, ſince the moſt delicate and *Aromatick* flowers are not aſhamed of their barkes or prickles, which are commonly unſightly, if not offenſive. Tis but an irregular and morbid deſire in women, who are the Maſter-peeces of Nature, and of that ſort of her productions, wherein

wherein ſhee is moſt vain-glorious, and emulous to undoe herſelfe, to deſcend to theſe poore, little adulterations of Art, which are ſo farre beneath her as the moſt exquiſite artificiall thing in the world, is below the moſt careleſſe production of Nature.

PAR. IV.

That it is the pleaſanteſt life to bee alwayes in danger.

THough I am not ignorant what danger I incurre both with timorous and ſevere men in aſſerting this Paradox: yet ſince itpleaſes me extreamly, and carries not with it the leaſt allay, either of ſuſpition or feare; I am apt to beleeve that all actions of this like nature, are to a wiſe man accompanied with the

the ſame aſſurance and ſatisfaction : And this I am the proner to affirme, becauſe (according to the right method of diſputation) firſt ſtating the word, and freeing of it from ambiguities, I finde that this is juſt a *chimæra*, and a notionall nothing. For if we ſay there is ſuch a thing as danger before hand, it may be fear, ormiſ-inſormation, yet poſſibly the danger may never touch us: If we conſider it in the preſent tenſe, and really effected, tis not

Danger but *misery*. And if we consider it in preter tense, tis past and gone. Now since all time is comprehended under these three terms, and this falls under none of them, it followes that this hath no time at all, which being inseparable to every existence, as the measure of its duration, it will be evident, that *Danger* is a meer *Nonentity*, and those that fear it, fear just nothing.

In the comparison of good and evill, wee ever

ver account thoſe evills the leaſt, which are the leaſtlaſting, and *è contra* thoſe goods the beſt, which are the moſt conſtant and durable. Now for *Dangers*, ſuppoſing that we ſhould grant them to be evils, what more courteous and ſleight evills could wee wiſh for, then thoſe that are come and gone in a minute. But *dangers* are ſo far from that, that they are commonly ſooner paſt then knowne, but the remembrance of them remaines perpetually

freſh, and bring every day new circumſtances to claw the underſtanding. Nay, and ſuch a faithfull good it is, that no malice of fortune can bereave us of, but it ſtayes with us in other miſeries, whereas friends, Patrimony, honour, can quickly vaniſh, and as we can no more graſpe them then a ſhaddow, ſo can wee no more recommand them then call back yeſterday.

But ſuppoſing *danger* ſuch a thing as ought poſſibly to be feared, ſince

ſince all wiſe men agree with the Stoicks in this, that wee ought not to be troubled for things which are not in our power, and we cannot helpe; and that the life of man is beſet with ſuch a many contingencies, which may every minut either ſurprize or aſſault us, what a madneſſe were it, to anticipate our inevitable miſeries, and like him in *Florus*, *throw away our gold for fear of looſing it*. *Furor eſt ne moriare mori*. Yet ſince Death will at laſt conquer us,

and they call it the φοβερὸν φοβερώτατον the madneſſe of men hath not ſhewed it ſelfe more in any thing then in their fear of it. Some aſſaſſinating themſelves for feare of aſſaſſination, and therein ſhewing at once an act of the greateſt cowardize and cruelty (for every thing muſt needs love it ſelfe the beſt) that is poſſible. Others execute themſelves by lingring deaths and tortures of their feares, and ſo make it a puniſhment greater then nature ever meant it. *Mirſ-*

Morſq; minus pœnæ, quod mora mortis habet. Whileſt that graveſt, and moſt ſober men put it only *inter munera Naturæ*, and by their frequent compoſures, even at the very inſtant of their diſſolution confute the horrour of it. And if this great Bugbeare of mankind, when its Viſſard is off, prove ſuch a tame foolery, I wonder what the petty *Dangers* muſt ſhrink into.

There is nothing among all the excellencies of mankind, more

ſhining

ſhining then knowledge and courage, and both theſe withont *dangers* would be dull, heavy, and unactive habits. What uſe were there for *knowledge* if we met not with the mazes and intricacies of life? and what more wiſe, then a preſent ingenuity in avoiding *dangers*, or a vaſt conduct in prevent-ing them, or a ſly dex-terity in weakening them. If there were no ſtormes at Sea, what uſe were Pilots of, but talkative Burdens: but upon the firſt out-rage of

of a ſtorme, they are the only things that are called upon and worſhiped.

For *Courage* tis onely ſeen in *danger*, and without them, Hares and Lions are of equall fortitude, great ſouls that dare affront *dangers* are therein tried, and move at that time in their naturall motion, and to its own proper motion every thing hath an appetency, and therefore muſt neceſſarily delight in it. And can there be a greater pleaſure to a man then for ſo

ſo ſmal a trifleas his own heart ſhould inable him to conquer a monſter or a multitude. This the ingenuous *Ovid* knew wel enough, and therefore after he had compleatly armed *Cadmus*, hee ſayes hee had a minde —*Telo præſtantior omni.* For indeed ſuch minds, are like gold purified by the fire of *dangers*, and exalted up to their due perfection. And if *Nature* doe ſo cheerfully, even in her vegitative things imbrace every advantage, may we not think that rational ſouls

have theſe deſires ſo much the more ſtronger, by how much their *Natures* are the more noble.

For the paſsive part of fortitude, tis ſo far from being a Traytor to the happineſſe of man, that it inebriates the minde in all calamities, and makes them luſhious, nay reſtorative unto her. Now this without *danger* could not bee, for jealouſie ever attends upon miſery, and there is none holds faſt one linke of it but he may juſtly feare

for

for to catch another. What greater misery then poverty which threatens by flying from us, and is a negative enemy? yet *Baucis* and *Philemon* by induring of it.

Effecere levem——

And since what is not burdensome to us but light, must needs please us, and that a man is never himself but when he exercises his head or his heart, which without *dangers* he could not do, it is evinc'd, that wee are beholding to them, as the spritefull spurs

ſpurres, and dear entertainments of the life of man.

Moreover, man delights in nothing ſo much as in fame, and how can he bee more glorious then by ſhewing a ſerenity, nay gladneſſe amidſt ſo many enemies as *dangers* are? Or what can be more delightfull to him, then to ſee he is ſo much his own maſter, that he can defie all caſualties, and either careleſly contemne them, or expect them with confidence.

What more pernicious

cious to whole Armies nay even insulting Conquerors, then *securitie*? what better means to frighten away securities then *dangers*? which must needs be of a very soveraigne vertue, that are a means to preserve whole Armies, and of a most diffusive fruitful *nature*, that when they appear least they are greatest.

Besides, rewards are proportioned unto *dangers*; which shewes them of a worthy, and deserving *nature*, and therefore many men have

have beene called the ſaviours of their *Country* at one time, for ſome little performances, which if they had done at another, would hardly have beene noted, and hence it is that many great ſtratagematick wits, have no better ways either of ſtartleing their *enemies*, or retaining their *friends*, then by increaſing the ſhew of their *dangers*.

Now what other means, if *Tyrants* had to poſſeſſe themſelves of *Guards*, to bring the people into commiſeration,

on then by this onely pretence, which neceſſarily ſhewes how powerfull and popular *dangers* are, and what attendance they require (which ſhewes their majeſty) that they whom they once threaten, muſt immediately be ſecured, for what elſe are guards but honorable impriſonment?

But if the ſhaddow, and meer repreſentation of *dangers*, what is the ſubſtance and *dangers* themſelves, when a *man's* in *ſafety* few regard him, many may envy him,

him: but falling once into *danger*, tears, commiſeration, releife, and that poſſible from his *enemies*, which is the ſweeteſt of al, come unto him.

Since we have manifeſted, the rare uſe and neceſsity of *dangers*, it will not be hard for us now; to ſhew them of that *Gallant Cordial* Nature, that they cloſely accompany the beſt things, and immediately flow from our moſt apparent *happineſſes*, from which they are no more ſeparable then heate from

from light.

And are not I pray you the beſt things ever in the greateſt *danger*, *Purſelain* and *Venice* Glaſſes are the moſt apt to be broke, the richeſt flowers are the ſooneſt *pulled*, the goodlieſt Stag, wil be ſooneſt *ſhot*, the beſt Faces doe the ſooneſt *decay*, the beſt men are moſt liable to *envy*, the richeſt to *ſpoile*, or indeed, what better in all the world, then that divine ſtone of the *Chymiſts*, yet men in the atchieving of it, doe commonly hazzard both

both their braines and ſubſiſtance, and in caſe they come neer an end, it is a very good eſcape if their *glaſſes* bee not melted or broken, or evill ſpirits, as *Flamell* admoniſhes, doe not through *envy* blinde their eyes, and ſpoile all the *worke*.

But indeed to conſider the thing aright, *dangers* are ſo incorporated and mingled with the beſt courſes of life, that like *Hippocrates* twinnes they both live and dye together.

What more fortunate

nate then to be the favorite of a *Prince*, yet the thrones of *Princes* themselves are not placed on *Cubes*, nor are those *Cubes* founded on *Rocks*, or cemented with brass; there is a sword hangs by a horse haire perpetually o're their heads, and they may dye by the cornel of the grape, by a *haire*, by a pricke, as wel as other men, and then wher's the *Favourite*, does not he hold by a poor Tenure, that has no more assurance? and can he promise himselfe continuance in case of the

the change of the Lord: or ſuppoſe the greatneſſe of his *Maſter* were conſtant and durant, how ſhall hee bee aſſured of the ſame conſtancy of his affection; or bee free from that ſecret undermining of that vaſt faction, and a dangerous precipitation in his fall? and yet notwithſtanding all this, who would not chuſe, nay wiſh to bee the *Privado* of a *Prince*? ſo that it was but *puſillanimouſly* ſaid of him who was of an opinion, that if a Crowne were

lying on the ground, and men knew with what thornes it was lined, they would hardly take it up.

FINIS.

Imprimatur

J. *Hall.*

The ſame Authour hath written an excellent peece concerning the Advancement of Learning, which is extant, and to be ſold by *John Walker* at the Blew Anchor in *Cornhill*.